April 2
1942

# Millennial Star

COME UNTO ME, ALL YE THAT LABOUR, AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST

Vol. 104, No. 14 Thursday, April 2, 1942

AND WHEN THE SABBATH WAS PASSED, MARY MAGDALENE, AND MARY THE MOTHER OF JAMES AND SALOME, HAD BOUGHT SWEET SPICES THAT THEY MIGHT COME AND ANOINT HIM.

AND VERY EARLY IN THE MORNING OF THE FIRST DAY OF THE WEEK, THEY CAME UNTO THE SEPULCHRE AT THE RISING OF THE SUN.

AND THEY SAID AMONG THEMSELVES, WHO SHALL ROLL US AWAY THE STONE FROM THE DOOR OF THE SEPULCHRE?

AND WHEN THEY LOOKED, THEY SAW THAT THE STONE WAS ROLLED AWAY: FOR IT WAS VERY GREAT.

AND ENTERING INTO THE SEPULCHRE, THEY SAW A YOUNG MAN SITTING ON THE RIGHT SIDE, CLOTHED IN A LONG WHITE GARMENT; AND THEY WERE AFFRIGHTED.

AND HE SAITH UNTO THEM: YE SEEK JESUS OF NAZARETH, WHICH WAS CRUCIFIED: **HE IS RISEN**; HE IS NOT HERE: BEHOLD THE PLACE WHERE THEY LAID HIM.

NOW WHEN JESUS WAS RISEN EARLY THE FIRST DAY OF THE WEEK, HE APPEARED FIRST TO MARY MAGDALENE, OUT OF WHOM HE HAD CAST SEVEN DEVILS.

AFTER THAT HE APPEARED IN ANOTHER FORM UNTO TWO OF THEM, AS THEY WALKED, AND WENT INTO THE COUNTRY.

AFTERWARD HE APPEARED UNTO THE ELEVEN AS THEY SAT AT MEAT, AND UPBRAIDED THEM WITH THEIR UNBELIEF AND HARDNESS OF HEART, BECAUSE THEY BELIEVED NOT THEM WHICH HAD SEEN HIM AFTER HE WAS RISEN.

**HE THAT BELIEVETH AND IS BAPTISED SHALL BE SAVED; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED.**

—FROM THE GOSPEL OF ST. MARK.

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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THEN SAID MARTHA UNTO JESUS, LORD, IF THOU HADST BEEN HERE, MY BROTHER HAD NOT DIED.

JESUS SAITH UNTO HER, THY BROTHER SHALL RISE AGAIN.

MARTHA SAITH UNTO HIM, I KNOW THAT HE SHALL RISE AGAIN IN THE RESURRECTION AT THE LAST DAY.

JESUS SAITH UNTO HER, I AM THE RESURRECTION AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE:

AND WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE. BELIEVEST THOU THIS?

SHE SAITH UNTO HIM, YEA, LORD.

—FROM THE GOSPEL OF ST. JOHN.

★

NOW, VERILY I SAY UNTO YOU, THAT THROUGH THE REDEMPTION WHICH IS MADE FOR YOU IS BROUGHT TO PASS THE RESURRECTION FROM THE DEAD.

AND THE SPIRIT AND THE BODY IS THE SOUL OF MAN.

AND THE RESURRECTION FROM THE DEAD IS THE REDEMPTION OF THE SOUL;

AND THE REDEMPTION OF THE SOUL IS THROUGH HIM WHO QUICKENETH ALL THINGS IN WHOSE BOSOM IT IS DECREED THAT THE POOR AND THE MEEK OF THE EARTH SHALL INHERIT IT.

—DOCTRINE AND COVENANTS.

# Easter Morning—A Newness Of Life

By Elder Harold B. Lee

Of the Council of the Twelve

IT is springtime. "Every clod feels a stir of might, an instinct within it that reaches and towers; and groping blindly above it for light, climbs to a soul in grass and in flowers." —Vision of Sir Launfal.

Last autumn, we watched the green leaves turn from living green to the yellow of age and drop from seemingly lifeless boughs as the chill winds and the killing frosts warned all nature of an approaching winter. As the banks of falling snow and Mother Earth absorbed these symbols of yesterday's living, a grave had been provided, and death apparently had come.

But now at this season, a beautiful spectacle meets our gaze. Watered by the dews and rains from heaven and warmed by a genial sun, the grass becomes green again, buds begin to burst from trees that before seemed dead, and flowers spring forth as though in protest against him who had thought of winter as the end.

Beautifully and dramatically Easter morning in the springtime proclaims that divine truth, "death is not the end—it is but a beginning!"

It was to Israel in her days of travail in the wilderness that the Lord gave, through His prophet, a comforting thought that must have been understood to be both a promise as well as a prophecy, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isaiah 26: 19.

## DAY FORETOLD

Nearly 800 years passed before that promise was to be realized when "the earth shall cast out the dead." This event of such importance to the unnumbered dead occurred at the conclusion of the work and ministry of our Lord and Master, and is recorded in these words, "And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many—Matthew 27: 51-53.

By whom had this mighty miracle been wrought, and what power had thus been manifested! True the prophets had foretold a day when the Lord would "bring out the prisoners from the prison, and them that sit in darkness out of the prison house," and that He was to bear the sins of many and make intercession for the transgressors," but until the Master Himself declared the purpose of His mission on earth, it is

doubtful if the saints of former days comprehended its full significance.

Said the Saviour, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3: 16-17.

PLANNED IN HEAVEN

Thus it became clear that the coming of the Lord to earth was only a part of a divine plan conceived in the heavens before the foundation of the earth was laid, "when the stars of morning sang together and all the sons of God shouted for joy." —Job 38: 7. "For as in Adam all die, even so in Christ shall all be made alive."—I Corinthians 15: 22. Also, "In my Father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you. . . that where I am, there ye may be also."—John 14: 2-3.

As a result of the mortal life, the death and the resurrection of the Christ, the way had been opened by which immortality and eternal life could be gained by all mankind, for, as the Apostle Paul declared, "Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey Him."—Hebrews 5: 8-9.

To the membership of the Church of Jesus Christ of Latter-day Saints, Easter Day celebrates the resurrection of the Christ, but more than that, it signalizes the privileges and opportunities given to mankind thereby to be likewise raised from the grave either to a resurrection of the just or to a resurrection of the unjust, determined solely by the willingness of all souls "to do all things whatsoever they are commanded."

That resurrection, we declare, will be as literal as was that of the Saviour who, after His resurrection, ate broiled fish and a honeycomb, and invited His disciples to "handle me and see," and declared, "a spirit hath not flesh and bones as ye see me have."

SOWN IN DISHONOUR

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" . . . The first man is of the earth, earthy; the second man is the Lord from heaven."—I Corinthians 15: 42-47.

As to the resurrection of mankind taking place in an orderly manner, there can be no doubt, because of the revelations that have been given in this day—those who are the more righteous to come forth in the morning of the first resurrection, coincident with the second coming of the Saviour to this earth, and those less faithful at a time merited by the life each has lived here in mortality.

Easter has dawned today upon a troubled world. Selfishness and lust for power on the part of rulers of nations have trans-

formed the world into a seething cauldron of fears and hates and destruction of the innocent. Never before in the history of the world has life been valued so cheaply, when hundreds of thousands who are guiltless of the evil now rampant in the world are sent to their death.

Fortunate indeed is that soul who has in his heart a testimony of the divine mission of the Saviour of the world who unlocked the doors of the prison house and became the first fruits of resurrection from the grave. Such a one, even in the face of impending death, may sing with the righteous, "O death where is thy sting? O grave where is thy victory?" "Thanks to be God which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15: 55, 57), for "If in this life only we have hope in Christ, we are of all men most miserable."

### LOVED ONES TORMENTED

The Prophet Joseph Smith, in our generation, with the Saints was driven by his enemies, saw his friends and loved ones tormented, persecuted, and put to death, and finally met his own death at the hands of foul assassins. The Lord, as though to prepare him for these ordeals after listening to his impassioned crying and pleadings while he lay as a prisoner in a Liberty, Missouri, jail, gave him the comfort of a beautiful revelation, "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes."—Doctrine and Covenants 121: 7-8.

At the same time He voiced His wrath against those who oppressed the innocent and His anointed. "Wo unto them; because they have offended my little ones they shall be severed from the ordinances of mine house. Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them. They shall not have right to the Priesthood, nor their posterity after them from generation to generation. It had been better for them that a milestone had been hanged about their necks, and they drowned in the depth of the sea. Wo unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell. Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all."—Doctrine and Covenants 121: 19-24.

### TURN FROM EVIL

To all the Saints abroad, and to the righteous everywhere, who at this moment are undergoing these terrible ordeals of this cruel war, may we offer them the hope and the comfort of the revealed words from a loving Father in which He promises, through the Saviour, a glorious resurrection and eternal life. And to the high and mighty who stand accused because of their wickedness, may we point their condemnation and ultimate damnation, except they repent and turn from their evil way.

(Continued on page 222)

THE British Mission Relief Society Board are happy to acknowledge the receipt of a number of stories and poems for the British Centenary. Selection of a best poem and story received was made by a committee of three judges. Other stories will be published in subsequent issues of the "Star." —B.M.R.S. Board.

# Her People

By SISTER EDA V. LONGBONE

"OH! Mother, I don't want to; religious meetings are so dull and life's so short. I don't mind saying a prayer at night—but to join in a woman's religious affair—No thanks." So spoke Eve Chester.

Her mother sighed, whilst a heavy feeling clouded her mind. It was her fault, she reflected; her family had been God-fearing people and she herself had been reared by a Relief Society mother and an Elder father, but marriage with a non-member of the Church had caused a separation. Her husband had been a good, straight man, and she had been happy up to a degree with with, but he just couldn't be bothered much with religious fancies. True, he hadn't attempted to interfere with her beliefs or to stop her attending her meetings: that had come about gradually, dropping this little duty and that, chiefly because they would have to be done without Roger, until her religious teachings had become crowded out by other thoughts and affairs.

Now her husband had been dead a year, and soon after the sad event she felt an indescribable longing to be near "her people" again, and so she had moved her belongings to a little house just on the edge of a town where a good Church Branch was situated, bringing with her her only child, Eve, aged 19. She, herself, had soon been attending meetings again and had joined the Relief Society, but Eve had a large part of her father in her and had no time for religious subjects which did not interest her, and her mother had decided against force and nagging.

But she did so long to have Eve with her, she wanted the child to be in communion with the Church. She knew what it was to be with and without it, and so, today, she had suggested that Eve join her and attend a conjoint Relief Society and Priesthood meeting—and her daughter's disdainful remark had hit her hard. She must think, and pray.

The mother did both—and she acted. A letter was sent to Salt Lake requesting the loan of a diary which she knew an Aunt possessed. This diary had been handed down from a

great, great Aunt, who had been one of the first Relief Society Sisters. She had started the diary when quite young, and in it were faithfully recorded the daily happenings—and what happenings they were!—men and women doing heroic deeds daily. Dull !—the mother's heart thrilled as she thought of the diary she had read many years ago—too, she thought, more would be added to it now, for Elizabeth was faithful and would still be recording.

In due course a bulky package arrived. Eve was all curiosity to know what it contained. A couple of large, loose leaf books, pages of various sizes, neatly bound and arranged: the larger parts were written by hand, whilst the latter by a typewriter. Eve's mother told her what it represented—her ancestors' account of the movements of the Church. Interest stirred in the girl as she turned over a page here and there—"her people" had written all this. A paragraph took her eye:

"I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth."

Eve decided to read the Diary, and from the moment she began the girl lived in another world. She heard a Prophet speak; she saw the hardships of her ancestors who, because they stood by their religion, were driven from pillar to post; she attended the early meetings of the Female Relief Society of Nauvoo; she heard their resolves; saw their actions; was "fired" with their enthusiasm—"her people." She passed through the exodus of Nauvoo; was with them in the plains; she helped them dig a hole in the side of a hill during bitter weather in order that a woman might lie more easily to bring forth her child; she helped hitch up the oxen; sang "All is well" round the camp fires; watched the settlement in Salt Lake, the Place—"her people." Watched the building of a Temple; helped haul wood for the erecting of the Tabernacle; heard words of inspiration given to men and women by men and women; saw the steady growth of a lovely city; she watched Relief Society Aunt Em' commence the gathering of wheat for times of famine; she saw boys and girls emerge into fine, intelligent men and women who, by their very living, commanded the respect and admiration of many peoples in many nations—"her people." She went on Missions with them; she saw Zion—for nigh on a hundred years Eve Chester lived with "her people" in the pages of a Diary.

Dull ! . . . "Mother, oh Mother, our people we grand, wonderful. . . ."

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SEQUEL:

Some years later a grandmother was minding two small boys, Tim and Tony, twins aged four years. Said Tim, "When I get big I'se going to B'lif Society like Mummy." Said Tony, "Silly; it's only ladies who go to B'lif Society: we'll just have to be Nelders, like Daddy."

# L.D.S. Pen Friendship League

## LATTER-DAY SAINTS—YOUNG PEOPLE— GET TO KNOW EACH OTHER

TOWARDS the end of last year I received a letter from a young Sister, who said she was 16, in which she expressed her desire to join our Pen Friendship League. I thought she was much too young, and wrote her accordingly, suggesting that until she was eighteen she should occupy her mind with other interesting subjects of the Church and its fine literature. Recently I have received some more letters from the youth of the Church. Here is what they say:

"I am very interested in the Pen Friendship League, and I always look forward to the weekly page in the 'Millennial Star.' I am an L.D.S. member and very interested in the work of the Gospel. Would you please my name to the list of Pen Friends? **I am sixteen years of age,** and would like a Pen Friend about sixteen or seventeen either sex."—Nora C. Gent, 23 Daunstall Avenue, Braunstone Lane, Leicester.

Then I received this one:

"I am asking your permission to join your Pen Friendship League. **I am sixteen years of age.** I love to go to shows and enjoy any sort of sport." —Sister F. I. Booth, 26 Addison Villas, New Eastwood, Notts.

And only a fortnight ago I received this one:

"I would like you to add my name to your Pen Friendship League. **I am fifteen** next birthday, and have no companions. So I would like someone about my own age to correspond with."—Catherine Hartley, 193 Gidlow Lane, Wigan, Lancs.

Shall we say to these girls, "You are too young, wait till you are about 18," or shall we try to help them? We must help them and guide them in life. And thus it came to pass that a JUNIOR PEN FRIENDSHIP LEAGUE came into being.

Of course, in Zion, in our wards there are so many young people of both sexes and of the same age that mutual friendship, contacts and interests are easily established. In the British Mission the situation is very different. We have 71 Branches of the Church scattered throughout the land, Branches where membership is comparatively small and opportunities of friendship within the Branches is not obtainable. So we must help our youth. Let us wish them "The Very Best of Success to Our Junior Pen Friendship League!"

**There are many young fellows as well as girls in most of our Branches of the Mission. We want to establish intelligent, sensible friendship among the Brothers and Sisters of their own age AND IN THE CHURCH.**

LATTER-DAY SAINTS—YOUTH OF THE CHURCH— WRITE TO EACH OTHER. —A. K. A.

The Latter-Day Saints' "Millennial Star"

THURSDAY, APRIL 2, 1942

EDITORIAL

# *Victory Over Death*

IN the beginning of the first century, A.D., the greatest drama of the world, which, after eighteen centuries, is still the most important subject of literature, thought and discussion, took place. The time was the Jewish Passover; the place, Jerusalem; a city filled at that period of time with many nationalities, but principally with the people of the house of Judah, the people whose country was then under the Roman rule. This was the eighteenth year of the reign of Tiberius Caesar, with Pontius Pilate as Procurator of Judea, and Herod as Tetrarch of Galilee. For about three years, preceding this Passover, a lowly Nazarene, one Jesus, surnamed the Christ, was the object and the cause of great excitement, wonderment, adoration and even worship on the one hand, and intense hatred, jealousy, suspicion and persecution on the other. Annas and Caiaphas were the high priests of Jerusalem, and the chief instigators and leaders of opposition, in whose hands lay the destiny and the fortunes of this Jesus the Christ. The miracles, sermons and other wonderful events in the life of this Teacher filled the people of Judea with faith in Him and His works. The priestly officials were not blind to the influence this Man was having upon what were once their followers. To retain their appointments and lucrative incomes they had to do away with Him. But how? Their subtle and cunningly laid traps to catch Him on points of doctrine and law had failed; they were aware that their worldly wisdom and craftiness were no match to His divine wisdom and authority. The only means left to them was to kill Him, and to do this they had to sacrifice the very principles of law to find Him guilty—a most glaring miscarriage of justice, witnessed in the illegal trial and condemnation of Jesus.

In that fearful hour of Gethsemane, Jesus approached His trial with calmness, humility and even friendliness towards the Iscariot who betrayed him into the hands of His enemies—the priestly officials of Jeusalem. After His trial and condemnation, Pilate, lacking in moral courage, surrendered his prisoner to the maddened crowd who, in their ferocity and hate cried: "His blood be on us and our children." The light of history discloses the fulfilment of this frightful invocation. Josephus records: "Some thirty years later, and on that very spot, was judgment pronounced against the best of Jerusalem; and among the 3,600 victims of the governors fury, of whom not a few were scourged and crucified right over against the Praetorium, were many of the noblest of the citizens of Jerusalem."

The Sufferer, divested of the purple robe and arrayed in His own apparel, was taken from the governor's palace and led

away to be crucified. The Roman guard, some priestly officials and rulers of the Jews, and motley crowd, followed the condemned Lord and two robbers to the place of crucifixion—the blood thirsty crowd was going to see a triple crucifixion!

During the forenoon of that fateful Friday, Jesus was nailed to the cross. At noon the light of the sun was obscured; darkness covered the land. At three o'clock an agonizing cry was heard, and Jesus died. A violent earthquake occurred; rocks were dislodged from the hills, graves were torn open and the veil of the temple was rent from top to bottom and the interior of the Holy of Holies was thrown open to the gaze of the common stranger.

The tumult died away, the crowd dispersed; the mother of Jesus, relatives and friends secured for Him a resting place in a borrowed tomb. Even in death the Roman guard held Him a prisoner, for the sepulchre was sealed.

Saturday, the Jewish Sabbath, had passed, and the dawn of the most memorable Sunday was approaching. While it was yet dark, the earth began to quake; an angel of the Lord descended in glory, rolled away the stone that secured the portal of the tomb, and when Mary Magdalene and other women came in the early dawn to minister to His body, found it was not there. "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: FOR HE IS RISEN, as He said. Come, see the place where the Lord lay. And go and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see him; lo. I have told you."

The victory over death was a fait accompli. One had only to see Him, to feel His hands and His side and examine His body very closely, as Thomas did, to realise that His resurrection was in no sense mysterious, unnatural, savouring of a phenomenon. On the contrary, it was real, simple and comprehensible to those who had the privilege to see Him on many occasions after His resurrection, to walk and talk with Him, to see him partake of food. "For corruptible must put on incorruption and this mortal must put on immortality. . . . Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" exclaimed the Apostle Paul to the brethren at Corinth. And by way of further elucidation, he preceded the last statement by explaining what was considered a mystery even by the saints at Corinth: **"We shall not all sleep, but shall all be changed. . . . For the trump shall sound and the dead shall be raised incorruptible, and we shall be changed."**—I Corthinians 15: 51-55.

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In the childhood days of my life. Easter Sunday was always the most wonderful event. Preceded by almost a night long vigil and travel from one church to another, with a multicoloured lantern in my hand, at the break of dawn our mother would greet us children: **Christos Voskress! Vo Istinu Voskress!—Christ has Arisen! Indeed has Arisen!**

—ANDRE K. ANASTASIOU.

# The Spaulding Theory

By Elder Cecil E. McGavin
Author of "Mormonism and Masonry" and "Cumorah's Gold Bible."

WHEN people began to read the Book of Mormon they were convinced that Joseph Smith could not possibly have written it. Eager to discount his story of its miraculous and divine translation, his bitter opponents attempted to show that Ethan Smith's book, "Views of the Hebrews," and other publications, were the basis of this strange book. Finally a theory was evolved which has been accepted by many people as the true explanation of the origin of the Book of Mormon. Briefly, it was this:

"Solomon Spaulding, a minister of the Congregational Church, had written a novel about ancient Indian life in America. He sent the completed manuscript to a firm in Pittsburgh, Pennsylvania, for publication. Sidney Rigdon must have stolen the document and encouraged Joseph Smith to use it as the basis text of the Book of Mormon."

This puerile argument has been answered many times. We shall be content to show how the theological pattern of the Book of Mormon is completely at variance with the teaching of the Congregational Church. First, however, let us review the story which Rev. Spaulding named "The Manuscript Found," which manuscript was found years after this theory had been advanced.

PART VI OF
"A MARVELLOUS WORK
AND A WONDER"

## DRIFTED TO AMERICA

According to this story, Rev. Spaulding found twenty-eight sheets of parchment containing Latin inscriptions which he was able to read. As he read the ancient document he found that it told of a Roman sea captain, named Fabius, who with a few passengers set sail for "Britain." There were thirteen men and six women on the ship. Contrary winds drove it from its course and it drifted to America.

This colony is not represented as being the ancestors of the American Indians, for the dark skinned natives are said to have been there when they arrived. The story is not written in biblical style, nor does it have any proper names found in the Book of Mormon. Two other popular names are Lillian and Trojanus.

"The Manuscript Found" is now preserved at Oberlin College, in Oberlin, Ohio. There are some critics, however, who have insisted since the finding of this manuscript, that perhaps the Rev. Spaulding wrote another novel which was used as the framework of the Book of Mormon. To this we make the following reply:

## NO SIMILARITY

"There is no similarity at all in the theology, organization, ritual and general proceedure of the Congregational Church and that described in the Book of Mormon. It is thoroughly

inconsistent to assume that a minister of that church after a life-long service in the ministry, should suddenly fling aside all the characteristic teachings of his denomination and write a story about a church being established among the ancient inhabitants of America, the resurrected Lord directing its organization and operation, yet the divinely instituted church was not at all similar to the religious pattern with which he had been familiar during his ministry."

"The church in which the Rev. Spaulding was a minister for many years taught that baptism should be administered by sprinkling or washing, and that children should be admitted into the church by such a baptism, or as one of their ministers explained, '. . . being in the church by birth, children are entitled to this rite.' "—Albert E. Dunning, "Congregationalists in America," p. 171.

No person who had taught these doctrines all his life could suddenly revise his theological teachings and declare, as the Book of Mormon does throughout, that baptism by immersion by one divinely endowed with authority, is the only acceptable mode of baptism. The Book of Mormon is emphatic in declaring that the Nephites did not "receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the Church that they truly repented of all their sins."—Moroni 6: 2.

When the resurrected Lord appeared to the Nephites, He called forth twelve men and established an organization like the one He had set up in Palestine.

The Congregational Church has never taught that it was a divinely established organization, the one true Church established under the personal direction of God. From their own writings we read:

"Congregationalism makes no exclusive claims. It is not 'The Church.' It has no monopolies, no copyrights, no barrier walls. It does not believe that the world is to be Congregationalized. It simply believes that certain great principles which it holds will under some form and name control the final shaping of organized Christianity. . . . It acknowledges that we are but one branch of Christ's people. . . . From the beginning we have striven to co-operate with all branches of the Church so far as they would let us. . . . It is not too much to say that Congregationalism is willing to lose and often has lost members and prestige in order to be fraternal."—F. M. Sheldon, "Pilgrim Deeds and Duties," p. 92.

It would be difficult to find a religious philosophy as different to that set forth in the Book of Mormon as is that of the church which the Rev. Solomon Spaulding served as minister for many years. Had he or any other man the slightest influence on the Book of Mormon, it would have borne the errors due to the presence of frail human hands and minds. Imbued with the theological concepts represented in these quotations, no person connected with that church which endorses such a philosophy had had the faintest influence on this remarkable book.

(Continued on page 223)

# Our Missionaries' Page

FOR the month of February, 1942, we have added to our comparative table hours spent tracting and pamphlets sold: thus the first column indicates Hours Spent Tracting; second column, "Stars" sold; third column, Pamphlets sold. This month shows an improvement on January. In spite of very inclement weather, our Missionaries have gone out preaching the "Glad Tidings of Great Joy" and selling their literature.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| A. Anastasiou, Jr. | 48 | 302 | | Alvin Gittins | — | — | — |
| D. Bedford | 30 | 31 | — | *Joyce Gittins | 16 | 12 | 4 |
| L. S. Burton | 16 | 41 | 1 | *M. Germany | 14 | 2 | — |
| *E. M. Bettridge | 18 | 8 | — | D. Moorhead | 14 | — | — |
| P. Clayton | 14 | — | — | L. T. Moore | 46 | 200 | — |
| V. M. Coleby | 55 | 100 | 7 | L. Ripley | 55 | 72 | 23 |
| H. Dyson | — | 6 | — | H. Sands | 24 | 117 | — |
| M. Dunn | — | — | — | L. Taylor | 14 | — | — |
| O. Emery | 32 | 54 | 21 | V. G. Thomas | 4 | — | — |
| A. Fisher | — | 4 | — | A. Wild | 5 | 5 | 3 |
| *E. Foster | 6 | — | — | E. Williams | 7 | 4 | 1 |
| G. C. Farmer | 4 | — | — | A. H. Willmott | 50 | 228 | 174 |

*—Two weeks only.

Lady Missionaries V. M. Coleby and L. Ripley must be congratulated for the highest number of tracting hours and combined sales of "Stars"—172. Sister Hazel Sands leads in "Star" sales—117. Elder A. H. Willmott leads with 228 "Stars" and 174 Pamphlets, with Elder A. Anastasiou, Jr., following with combined sales of 302 and Elder L. T. Moore with 200 "Stars" —all in one month.

**With the warmer weather coming we wish to encourage all our faithful Missionaries in the Field to utilize every minute of their valuable time in the service of the Lord, and establish even higher records in the following months.**

Practical work accomplished by some of our Home Missionaries: Sister Louisa Lawman, 1941 full time Missionary, and now a Home Missionary Supervisor, North London Branch, reports:

"Last Christmas our Home Missionaries made lavender bags and handkerchiefs of odd pieces of silk, edged with lace, and distributed them to patients in a Hospital, giving also 'Stars.' Pamphlets and 'Improvement Era's.' These were gratefully accepted. We also gave some to the Nurses and the Matron, who was so kind to let us through.

"This Easter we are preparing in a bigger way. One Sister has already made a hundred lavender bags, and we are going to give these, with handkerchiefs, to patients in various hospitals, plus 'Era's,' 'Stars' and Pamphlets. We hope in this way to plant a good seed of the Gospel, so that when some of these patients return home they may someday desire to listen to our Missionaries rather than shift them off the doorstep."

Splendid effort, worthy of praise and emulation. Well done, Sister Lawman! We hope others will follow your practical example. —A. K. A.

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Errata: RELEASES. Elder William W. France was release on February 28th, 1942, and, was not as stated in Vol. 104, No. 13, on page 206.

# Genyquiz

QUESTION asked by M. Cuthbertson, Sunderland.

How does one join the Society of Genealogists, London?

ANSWERED by Hilda M. Woodford.

One has to be proposed and seconded by two persons who are already members of the Society. The entrance fee, together with the first year's subscription, is three guineas; for all ensuing years, two guineas.

QUESTION.

How much does the Society of Genealogists charge for making a search per day?

ANSWERED by K. Blomfield, Secretary of the Society of Genealogists.

Non-members can make an all day search themselves at a cost of 7/6. For half a day, 5 -. The Society will make a search for you at a charge of 30/- per day, or 5/- per hour. To members the charge is half this amount.

QUESTION asked by Frank Smith, Doncaster.

Owing to war conditions, the Public Records Office, Chancery Lane, London, have advised people to search their records either personally or through an agent. Can you give me any idea as to the cost for personal searchers in the records, and who can we use for an agent?

ANSWERED by Ira Wm. Mount.

The 1841 and 1851 Census Returns can be searched on payment of a fee of 1/6 per bundle. If the searcher can do more than three bundles in the day, the charge is 4/- up to and including ten bundles.

Any Saints desirous of having these Census Returns searched should send full details to the British Mission Genealogical Department, 149 Nightingale Lane, S.W.12. Be sure and send in the full name or names of the persons wanted; also full details of the place or places to be searched, using Pedigree and Family Group Charts for the purpose. An estimate of the cost for time and search fees will then be prepared and sent to all enquirers.

QUESTION asked by Frank Smith, Doncaster.

Why must we wait two and three years for the return of Temple Sheets? How can we have the Sealings performed when we cannot get the Baptism and Endowment dates back. The Temples are supposed to be working overtime, yet, according to the time table in the Improvement Era, the Temples close for Summer and many holidays.

ANSWERED by Ira Wm. Mount.

All sheets sent from the British Mission and all other foreign countries to the authorities in Zion, must first go to the Index Bureau for checking, and thus ensure none of the names are duplicated. They are then distributed to the various Temples for Community Service. The Baptisms are usually taken care of very soon, as boys and girls have been called on Missions to act as proxies for this purpose. Male names take longer than female names. Male names have to await the special Ordinance of "Ordination to the Melchizedek Priesthood" before they can receive the Endowments. After this is completed, the sheets are then to be indexed in the Temple Records, and then they are returned to Salt Lake City. Here they are again indexed in the Giant Index Bureau, so as to enable further duplications being prevented. It is very important that duplications do not occur.

Each one of these steps takes time, and it must be remembered that our names are very few among the many names sent in from the world over.

Concerning the length of time taken for the return of the Baptismal and Endowments sheets, the Church Authorities decided that all Temple Sheets from all Missions overseas should be held in Zion until after the end of the war, so as to ensure their safety. Ths does hold up some of the work of Sealings, but the wise will not use this as an excuse for delaying further Genealogical research. Sealings can go on long after research work is completed.

Yes, the Temples are working overtime, but even the House of the Lord needs thoroughly cleaning and refurbishing, and these steps are taken during the so-called holiday periods.

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## EASTER MORNING—A NEWNESS OF LIFE

(Continued from page 212)

To lead men to gain a "knowledge of the Son of God unto a perfect man," God has set up His Kingdom on the earth with the holy priesthood for the "perfecting of the Saints and the work in the ministry."

During His advent in mortality the Master called to service twelve Apostles, whom He charged with the responsibility of being special witnesses of His life, mission and resurrection, even as He commissioned the Apostle Paul, "For thou shalt be His Witness unto all men of what thou hast seen and heard." —Acts 22: 15.

In this dispensation of God's Kingdom on the earth He has likewise called men to be special witnesses of the name of Christ in all the world.

### CHRIST IS RISEN

By the power of the Holy Ghost and in deep humility I solemnly bear testimony to the world that God lives and that

His Son Jesus Christ was born in the flesh, that He was crucified and was raised from the dead with a body of flesh and bones, and sits today on the right hand of the Father as our Judge and Advocate, and that all those who will accept and live according to His teachings will not perish but will have everlasting life.

Thus also by the power of the Holy Ghost, all baptized members of the body of the Church may know the truth of these things and that "Christ is risen as He has said."

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## THE SPAULDING THEORY

(Continued from page 219)

### CONSIDER VOCABULARY

Every page of this remakable book bears witness that neither Solomon Spaulding, Sidney Rigdon, nor any other man had anything to do with its origin and preparations. Furthermore, the theological pattern of the book is even more convincing that no man wrote this sublime literature. One critic rejected the book because it attempted to answer all the disputes on doctrine that were being discussed in western New York at the time, including the mode of baptism, infant baptism, the sacrament, death bed repentance, the validity of miracles, the personality of God, the hereafter, and many others.

### DISCARD OLD BELIEFS

But the strange thing is that the answers so emphatically and authoritatively given in this book of scripture were directly opposed to the teachings of the popular preachers in 1830. The answers to all these questions are unorthodox, radical and revolutionary as concerns the common interpretations at that time. There is no common ground to be shared. A convert to this way of life must completely discard his old beliefs if he is to accept this revealed record and give allegiance to the Church which sponsors it. He must be "born again," a thing which no imposter would demand.

When Joseph Smith translated the Book of Mormon he had no friends in the ministry to please, no old established principles to maintain, no dogmas to defend. And thus he gave to the world a book that is different from all other books. Its originality of style and method of presentation demand our reverent attention.

It is simply the miraculous element associated with this book that causes people to treat it with disdain. If the gold plates had been accidentally found by workmen and translated by a group of scholars from the great institutions of learning, it would have received the welcome it deserves.

To us, it is the more marvellous and wonderful because it came forth as it did—an evidence that God is imminent in the world today and as much concerned about the welfare and salvation of His children as when He ministered among men and did not fail to see the sparrow's fall

# District Activities

*Birmingham*

Handsworth and Sparkbrook Branches held a Gold and Green Dance at the Sparkbrook meeting rooms on Saturday, March 7th. Brother W. Alvin Thomas acted as M.C. and music was furnished by radiogram. Approximately 30 people were in attendance and expressed their united approval at the enjoyable time spent.

Birmingham District held a social in honour of the release of Sister Louise Taylor, who had spent her entire Mission in the District. Sister Taylor made remarks expressing her appreciation, and Sister Gwendolene Farmer, a returned Missionary, of the Sparkbrook Branch, also spoke. President Norman Dunn presented Sister Taylor with a gift from the members of the District. Forty people attended the occasion which was held in the Sparkbrook meeting rooms.

*Hull*

Under the direction of Branch President W. Fitchett, the M.I.A. of the Gainsborough Branch was reorganised as follows: Sister M. A. Akinnead as President, Sister M. Cammack as First Counsellor, and Brother C. Fitchett as Secretary.

*Leeds*

The Leeds Branch re-opened their M.I.A. with a social on Saturday, March 14th, under the direction of Brother A. Flynn, M.I.A. President, and Sister Louisa Harding. Fifty people present enjoyed dancing, games and concert items, including a sketch by the Misses Halliwell and Carter.

*London*

A film slide lecture was given in the home of Sister Louise Lawman on Wednesday, March 11th. It was in colour and called "In the Tops of the Mountains," and presented by Elders Ralph S. Mount and Sylvester H. Dale. Episodes from the "Fulness of Times" series of recordings were played following the lecture, and great interest was displayed by several investigators present.

*Manchester*

Oldham Branch Sunday School presented a musical concert on Saturday, March 7th. The programme consisted of dancing, songs and short sketches, the highlight of the evening being "A Modern Cinderella," acted mostly by boys. Sisters Ellen Massey and Emma Wynn were in charge of the affair and music was furnished by Sister Janey Bowyer. The Relief Society of the Branch served refreshments to the seventy people in attendance.

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## DEATHS.

LLOYD—On February 1st, after a long illness, Brother George E. Lloyd of the Sheffield Branch passed peacefully away. The funeral service was held on February 5th in the Sheffield Branch Chapel, under the direction of Brother George H. Bailey. Brother Harry Cheetham rendered music in keeping with the ceremony and Miss Marion Borthwick sang Handel's "Largo." President Bailey paid tribute to the deceased who, though he had endured much suffering, bore a strong testimony to the end. President Bailey dedicated the grave.

ECCLES—Sister Eccles of the Accrington Branch passed away February 3rd. The funeral was held on February 7th, and services were conducted by President Eddie Preston of the Accrington Branch, assisted by Brother H. Taylor. A memorial service was also held on Sunday, February 8th, conducted by President Preston. Sister Eccles had been a member of the Church for more than thirty years.

SIMPSON — Brother Frederick Hubert Simpson, a member of the Luton Branch, passed away on the 22nd February, 1942, after a brief illness. The interment took place at the Luton Cemetery on February 25th, and the grave was dedicated by Elder Ralph S. Mount. Brother Simpson was 64 years of age.

## L.D.S. DISTRICT PRESIDENTS IN BRITAIN

**Birmingham:**
Norman Dunn,
"Paxford,"
79, Oak Road,
Quinton,
Birmingham 32.

**Bristol:**
Wm. C. McCormick,
3, Creswick Avenue,
Hanham, Bristol.

**Hull:**
Eric Thorp,
306, Weelsby Street,
Grimsby.

**Leeds:**
Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

**Liverpool:**
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

**London:**
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

**Newcastle:**
Frdk. W. Oates,
161, St. Luke's Road,
Ford Estate,
Sunderland.

**Manchester:**
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

**Norwich:**
Frank M. Coleby,
2, Burton Street,
Lowestoft.

**Nottingham:**
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

**Sheffield:**
Geo. H. Bailey,
95, Beaumont Road,
Sheffield 2.

**Scottish:**
A. B. McGowan,
76, Cornwall Street,
Glasgow, S.1.

**Welsh:**
Richard C. Thomas,
Severn View Place,
Varteg, Mon.

**Irish:**
Christian Fdk. Steele,
120, Moorhampton Rd.,
Downeybrook, Dublin.

## L.D.S. BRANCH PRESIDENTS IN BRITAIN

### BIRMINGHAM DISTRICT

**Handsworth:**
Geo. R. Grundy,
156, Heathfield Rd.,
Handsworth,
Birmingham 19.

**Kidderminster:**
Wm. L. Gittins,
"Nauvoo,"
226, Hoo Road,
Aggborough,
Kidderminster, Warcs.

**Northampton:**
James B. Neil,
54, Richmond Road,
Nuneaton, Warcs.

**Nuneaton:**
Wm. T. Nightingale,
14, Winfield Road,
Nuneaton, Warcs.

**Sparkbrook:**
Frdk. Webb,
11, Alder Road,
Sparkbrook,
Birmingham 12.

**Staffordshire:**
A. R. Carter,
15, Blakley Avenue,
Tettenhall,
Wolverhampton.

**Bristol:**
Herbert S. Millard,
25, Regent Terrace,
Newtown, Bristol.

**Hanham:**
Albert Perry,
20, Northfield Ave.,
Hanham, Bristol.

**Plymouth:**
T. Harries,
19, Cranbourne Ave.,
Lipson, Plymouth.

**Stroud:**
Arthur R. Fletcher,
Harley Wood,
Nailsworth,
nr. Stroud, Glos.

### HULL DISTRICT

**Gainsborough:**
W. H. Fitchett,
11, Japan Road,
Gainsborough.

**Grimsby:**
Bernard Hall,
9, Watkins Street,
Grimsby, Lincs.

**Hull:**
Geo. Utley,
9, Brockenhurst Ave.,
Cottingham, Hull.

### IRISH DISTRICT

**Belfast:**
Joseph Ditty,
129, Alliance Road,
Belfast.

**Dublin:**
A. Fred Horlacher,
6, Tivoli Terrace,
E. Dun-Laoghaire,
Co. Dublin.

### LEEDS DISTRICT

**Batley:**
Fred Laycock,
273, Moore Lane,
Birkenshaw,
nr. Bradford.

**Bradford:**
Tom Elkington,
198, Raikes Lane,
East Bierley,
nr. Bradford.

**Clayton:**
Tom Ledgard,
11, Watts Street,
Clayton, Bradford.

**Halifax:**
Geo. H. Smith,
13, Byron Street,
Hanson Lane,
Halifax.

**Leeds:**
Fred Laycock,
8, Fern Terrace,
Thorpe Road,
Pudsey, nr. Leeds.

### LIVERPOOL DISTRICT

**Accrington:**
Eddie Preston,
"Larbeck,"
Hyndburn Road,
Great Harwood,
Lancs.

**Blackburn:**
Herbert Taylor,
132 Richmond Hill St.,
Accrington, Lancs.

**Burnley:**
John E. Owens,
10, Rose Grove Lane,
Burnley, Lancs.

**Liverpool:**
G. E. Patey,
43, Kingsland Cres.
West Derby,
Liverpool 11.

**Nelson:**
John R. Moore
27, Ivan Street
Queensgate,
Burnley, Lancs.

**Preston:**
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston.

**Wigan:**
C. Hartley,
193, Gidlow Lane,
Wigan, Lancs.

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## L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

### LONDON DISTRICT

**Brighton:**
Edmund W. Wheatley,
71, Balcombe Ave.,
Worthing, Sussex.

**Catford:**
W. Hamilton,
61, Gareth Grove,
Bromley, Kent.

**Chiswick (West):**
A. J. Willmott,
119, Chatsworth Drive,
Bush Hill Park,
Enfield, Middx.

**Gravesend:**
Thomas R. Rudd,
102, Windmill St.,
Gravesend, Kent.

**Letchworth:**
Fred E. Simmonds,
29, Bedford Street,
Hitchin, Herts.

**Luton:**
Wm. H. Gadd,
23, Cranleigh Grdns.,
Luton, Beds.

**North London:**
A. J. Willmott,
11, Comus Road,
Holloway, N.

**Portsmouth:**
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

**South London:**
Wm. T. Mead,
61, Winterbrook Road,
Herne Hill,
London, S.W.24.

**Aldershot:**
Henry Squire,
19, Edward Street,
Aldershot, Hants.

**St. Albans:**
H. Chipping,
30, Carlisle Avenue,
St. Albans, Herts.

### MANCHESTER DISTRICT

**Bury—Bolton:**
Geo. E. Dale,
1,050, Manchester Rd.,
Castleton,
nr. Rochdale, Lancs.

**Hyde:**
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

**Manchester:**
Lawrence Gregson,
"Elswick,"
1, Westbrook Drive,
Macclesfield, Ches.

**Oldham:**
John Massey,
6, Park View
Chadderton,
nr. Oldham.

**Rochdale:**
Fred Waddington,
184, Edmonds Street,
Rochdale, Lancs.

### NEWCASTLE DISTRICT

**Gateshead:**
Thos. W. Turnbull,
46, Chichester Street,
Gateshead,
Co. Durham.

**Middlesbrough:**
Sydney Featherstone,
5, Wilton Avenue,
Dormanstown,
Redcar, Yorks.

**Shildon:**
Thomas Dinsdale,
49, Chandos Street,
Darlington.

**South Shields:**
Chas. M. Ellwood,
283, St. Vincent St.,
South Shields.

**Sunderland:**
Wm. Wright,
70, Nora Street,
Sunderland.

**West Hartlepool:**
Wm. H. Allason,
13, Edgar Street,
West Hartlepool.

### NORWICH DISTRICT

**Lowestoft:**
Sidney W. Coleby,
11, Steven Street,
Lowestoft.

**Great Yarmuth:**
Albert A. Cole,
56, Wolsley Road,
Southtown,
Great Yarmouth.

**Norwich:**
Alfred F. Woodhouse,
71, Old Palace Road,
Norwich.

**Thurlton:**
Arthur A. Knight,
Thurlton Haddescoe,
Norwich.

### NOTTINGHAM DISTRICT

**Derby:**
Frank Orme,
9, Young Street,
Derby.

**Eastwood:**
George S. Allen,
54, Regent Street,
Derby.

**Hucknall:**
Samuel Pears,
44, Hazel Grove,
Hucknall, Notts.

**Leicester:**
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

**Loughborough:**
Geo. W. Winfield,
133, Station Street,
Loughborugh.

**Mansfield:**
Thomas E. Dove,
83, South Avenue,
Rainworth,
Mansfield, Notts.

**Nottingham:**
Samuel Hawson,
41, Shipstone Street,
Nottingham.

### SCOTTISH DISTRICT

**Aberdeen:**
Geo. Findlay,
311, Holburn Street,
Aberdeen, Scotland.

**Airdrie:**
Thomas M. Graham,
15d, West Kirk St.,
Airdrie.

**Glasgow:**
J. McQueen,
1,025, Argyle Street,
Glasgow.

**Edinburgh:**
James Marlow,
32, Ogilface Crescent,
Blackridge,
W. Lothian.

### SHEFFIELD DISTRICT

**Barnsley:**
Fred K. Birkhead,
109, High Street,
Silkstone,
nr. Barnsley, Yorks.

**Doncaster:**
David Smith,
13, Lake Road,
Woodlands East,
Doncaster.

**Rawmarsh:**
Joseph T. Quinney,
New Cottages,
Upper Haugh,
Rawmarsh,
Rotherham, Yorks.

**Sheffield:**
James R. Bargh.
141, Sanford Grove Rd.,
Sheffield 7.

### WELSH DISTRICT

**Merthyr Tydfil:**
R. C. Thomas,
Severn View Place,
Varteg, Mon.

**Pontlanfraith:**
William Griffiths,
63, Llanfach Road,
Abercarn, Mon.

**Varteg:**
Hadyn Forward,
9, Percy Street,
Garndiffaith.

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